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THE AHMADIYYA MOVEMENT

BY

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HAZRAT MIRZA BASHIR-UD-DEEN MAHMUD AHMAD,
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AND HEAD OF THE AHMADIYYA COMMUNITY.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 حَمْدُهُ وَنُصْلِي عَلَى رَسُولِهِ الْكَرِيمِ

PUBLISHER'S NOTE.

The following paper on "The Ahmadiyya Movement" has been written by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community, for the Religious Conference to be held in London in the last week of September 1924. Originally His Holiness wrote another paper for this purpose, but as it became too long to be read at any one sitting of the Conference, this shorter paper was written in place of the bigger one which has also been published separately under the title of "Ahmadiyyat or the True Islam."

It is to be hoped that this paper, short as it is, will give the readers some idea of the claims, teachings and work of the Holy Founder of the Ahmadiyya Movement.

The paper was originally written in Urdu and has been rendered into English by Maulvi Sher Ali, B. A. of Qadian.

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اعوذ بالله من الشيطان الرجيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

خدا کے فضل اور رحمت کے ساتھ هو الذاصر

I seek refuge with Allah from Satan, the stoned.

In the Name of Allah, the Beneficent, the Merciful.

We praise Him and invoke His blessings on His noble Prophet.

With the grace and mercy of God.
He alone is the Helper.

The Ahmadiyya Movement.

First of all, I praise Allah for His placing us under unbounded obligation by bestowing on us such faculties, whereby we can attain to the realisation of God and can have the honour of seeing Him; next, our boundless thanks are due to Him for His disclosing to us such knowledge whereby we can attain His realisation and for His pointing out to us the path by treading on which we can attain to union with Him. After this, I proceed to deal with the subject which the conveners of the Conference of the Living Religions within the British Empire have desired me to discuss. That subject is *Ahmadiyyat*.

What is *Ahmadiyyat*? In answer to this question I may say that by *Ahmadiyyat* is meant *that* Islam which was brought by the Holy Prophet Muhammad (may peace and the blessings of God be upon him) 1,300 years ago, and *that* religion to expound which the Holy Quran was revealed by God, but which had become disfigured owing to misinterpretations and many parts of which were lying unexplained and unexplored. These human accretions were removed by Ahmad, the Promised Messiah, who also disclosed and distributed to the people the hidden treasures which lay embedded in the Holy Quran, but which men could not see owing to their lack of spiritual insight. In other words, *Ahmadiyyat* is the name of the true Islam which the Promised Messiah presented to the world by the command of God after its true teachings had become hidden from the eyes of the world.

*The Foundation of the Ahmadiyya Movement
and the Geographical Distribution of the
Ahmadiyya Community.*

The Ahmadiyya Movement is not an old movement, having been founded only 35 years ago. Its foundation was laid in 1889 by Hazrat Mirza Ghulam Ahmad (may peace and the blessings of God be upon him) under the revelation of God and by His command. Ahmad claimed that he was the Mahdi whose appearance had been foretold by the

Holy Prophet Muhammad (may peace and the blessings of God be upon him) and the Messiah whose second coming had been predicted in the Gospels as well as in the Islamic Scriptures, and the Promised One whose advent in the latter days had been announced by all the prophets of the world. God spoke to him, saying :—

بشارة تلقها النبیین - جرى الله في حبل الانبياء
 الحمد لله الذي جعلك المسيح ابن مريم - لا يسئل
 عما يفعل رهم يسئلون - انت الشيخ المسيح الذي
 لا يضام رفته - سرهمن اوتاز سے معاملہ کرنا اچھا نہیں
 ابے کرشن ردرگو یاں تیری مہما گیدنا میں لکھی ہے -

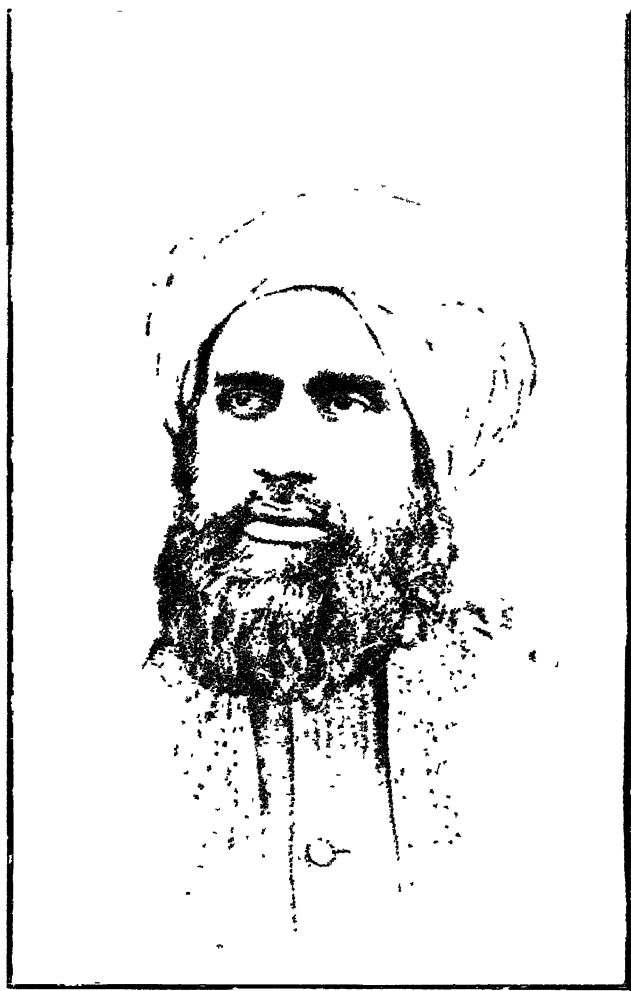
“In thee have been fulfilled the prophecies containing the glad tidings which the previous prophets gave to their people. Thou art a prophet of God who hast appeared in the mantles of all the previous prophets, i.e., thou hast been given the excellences of them all. All praise belongs to Him who has made thee Messiah, son of Mary. Nobody can question Him as to why He did so, but the people shall be questioned why they did not accept His decree. Thou art the holy one and the Messiah whose time and whose work will not be wasted. It is not right to oppose the prophet who has come in the character of the prophets of the Brahmans. Thou art the Blessed Krishna, the bringer up of the cows and the destroyer of swine; thy praise is contained in the Gita.”

These revelations show that God had sent him for the reformation of the world, as the Promised One of all the prophets, the Promised Messiah, the Brahman *Avatar* and the Promised Krishna. Although all communities joined in offering him stubborn opposition, yet God prospered his cause. The Muslims, who ought to have been glad to see that God had raised one to further the cause of Islam, became, and still are, his bitterest enemies. The *Ulema* of Islam published against him *fatwas* (religious decrees) of heresy (*kufir*), and it was declared to be an act of heresy to read his writings, or to speak to him, or to shake hands with him. They also pronounced that as soon as a man became an Ahmadi, his wife became automatically divorced and that it was a deed of great merit and one calculated to win the pleasure of God to beat and plunder him.

They even gave worse *fatwas* whose mention decency prohibits. Now how could the masses who are always eager to win the pleasure of God without making any real sacrifice neglect to adopt such easy methods for the winning of divine pleasure? They forthwith began to act upon these *fatwas* with a view to win the imaginary pleasure of God, and for the handful of Ahmadies who believed in the Promised Messiah in the beginning the earth became straitened, in spite of its being wide ; and these who were inclined to the

Movement were terrified. Besides the Muslim priests, the Christians, the Aryas, and the Sikhs also offered him strong and active opposition. There were published against him such filthy leaflets and tracts that modesty recoils at their mention. As the general public was opposed to him, therefore those who published writings or delivered speeches against him became so bold that they denied even the historical facts which were mentioned in Government publications. For instance, although the fact that the family to which Ahmad belonged occupied a high and respectable position and had been mentioned in the Government reports and writings and its members were reckoned among the chiefs of the Punjab, yet some people had the audacity to declare that the claimant falsely ascribed himself to a respectable family ; and that he was really a washerman and came from a very low family and that as he had no means of living, he had devised a new religion in order to rob men of their property. Many of those who lived in distant places believed these statements to be true and wondered how such an audacious liar could be exalted to so high an office. The attitude of the Government officials in the beginning was also not favourable. They looked upon the Movement with suspicion and many officials went so far as to openly tell some influential individuals that the Government

did not like that men should join the Movement. Yet notwithstanding all this opposition, men were drawn towards him by some hidden power, and whenever any person read his writings or saw him, his truth was deeply impressed on his mind so that in 1908 when his soul left its earthly abode and ascended to the heaven to meet its Lord and Master, *i.e.* 18 years after the announcement of his claim to the Promised Messiahship, his followers had risen to hundreds of thousands. Men had joined the Movement even from countries outside India such as Afghanistan, Burma, Ceylon, and Africa. The community also continued to increase in the time of my honoured teacher, Hazrat Maulvi Noor-ud-Din, the first successor of the Promised Messiah, and since the time I was, through the grace of God, elected as the Head of the Ahmadiyya Community, it has spread to other parts of the world also. Regular missions have been started in England, the United States of America, Germany, West Africa, Gold Coast, Egypt, Persia, Bokhara, Mauritius and Australia; and the Ahmadiyya Community is established not only in the various parts of India but also in Ceylon, Burma, Afghanistan, Bokhara, Persia, Sumatra, Straits Settlements, Mesopotamia, Hedjaz, Syria, Mauritius, Australia, Philipines, Egypt, Zanzibar, Kenya Colony, Uganda, Natal, Gold Coast, Sierra Leone, Nigeria. Nigeria, France, England, the United States of



HAZRAT MAULAWI NOOR-UD-DIN,
FIRST SUCCESSOR OF THE PROMISED MESSIAH

America, Trinidad, Costa Rica, etc. Besides one English monthly and five Urdu periodicals which are published from the Headquarters, one monthly in Bengali, two weeklies, one in English and the other in Tamil, one periodical in French, and a quarterly magazine in English, all devoted to the cause of the Ahmadiyya Movement, are published from Bengal, Ceylon, Mauritius and the United States of America respectively and it is proposed to publish a magazine from England soon.

Members of the Ahmadiyya Community number between half a million and a million, and as already pointed out the community comprises people of different countries and nationalities; and followers of various religions such as Christianity, Sikhism, Hindooism, Judaism, Zoroastrianism and various sects of Islam have joined, and continue to join, the Movement. The American Mission was established only three years ago, and more than one thousand men have already been admitted into the Movement.

The Relation of Ahmadiyyat to Islam.

It must be remembered that the Ahmadiyya Movement stands in the same relation to Islam which early Christianity bore to Judaism. Hazrat Mirza Ghulam Ahmad (may peace and the blessings of God be upon him) as I have already said, claimed to be

the Promised Messiah. Keeping in view this claim, it may be easily understood that *Ahmadiyyat* is not a sect of Islam, but is identical with Islam itself, just as Christianity was not a sect of Judaism but Judaism itself in a pure and simple form. Jesus says :—"Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. V, 17, 18). Similarly, in Matt. VIII, Jesus is reported to have said to the leper whom he healed, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded." Again he said to a multitude of men and to his disciples : "The Scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for, they say and do not" (Matt. XXIII, 2, 3). After delivering his sermon on the Mount, Jesus adds, "For, this is the law and the prophets" (Matt. VII, 12).

The above quotations show that Jesus believed the law of Moses to be in force even for the people of his age and he enjoined his followers as well as other people to act according to it and that he believed his own teachings also to be the substance of the teachings of Moses and not any new teaching. This

conclusion is corroborated by facts, for even a cursory glance will convince a man that Jesus did not bring any new law.

The claims of the Promised Messiah were similar to those of Jesus. He did not come with any new law. On the other hand just as Jesus came to set forth the spirit of the teachings of the Torah, similarly, the Promised Messiah came to explain the spirit of the teachings of the Holy Quran. Just as in the days of Jesus, the teachings of Moses had been disfigured out of all recognition owing to human interpolations, similarly, the true teachings of Islam had now become hidden behind a cloud of erroneous interpretations.

I do not mean that the present day Christianity represents the teachings of Moses. Nothing can be farther from the truth. What I mean is that the teaching which Jesus gave was the very same which Moses had given before, with the only difference that greater emphasis was laid on different aspects of that teaching according to the requirements of the time. For instance, the Torah contains both the teachings, that of exacting vengeance and of showing forgiveness and mercy. Moses in his time, when the enemy sought to destroy Judaism with the power of the sword, laid emphasis on vengeance, but in the days of Jesus, the Jews had become very hard-hearted and moreover the

enemies of Judaism did not resort to the sword for the sake of religion, so Jesus laid greater emphasis on mercy and forgiveness. The same difference exists now. In the days of the Holy Prophet Muhammad (may peace and the blessings of God be upon him), his enemies tried to destroy Islam with the sword, so he repeatedly enjoined *jihad* (i.e., religious war) with the sword on his holy companions. In the present age, however, that fanaticism to compel men to change their faith by the force of the sword has greatly diminished and therefore Islam no longer needs sword for self-defence; hence the Promised Messiah laid particular emphasis on love and kindness and on the sacrifice of property and time.

In short, the Promised Messiah bears the same relation to the Holy Prophet (may peace and blessings of God be upon them both) and *Ahmadiyyat* to Islam which Jesus of Nazareth bore to Moses and Christianity to Judaism.

The Holy Quran says :—

اِنَّا اَرْسَلْنَا اِلَيْكُمْ رَسُولًا شَاهِدًا عَلَیْكُمْ كَمَا اَرْسَلْنَا اِلَیْهِ
فِرْعَوْنَ رَسُوْلًا (٢٠ زمل ع ١)

“We have sent to you a Messenger, a witness over you—just as We sent a Messenger to Pharaoh” (LXXIII, 15). In this verse the Holy Prophet (may peace and the blessings

of God be upon him) has been declared to be the like of Moses. Deuteronomy also speaks of a similar prophet. It says:—"I will raise them a Prophet from among their brethren, like unto thee (Moses), and will put My words in his mouth" (Deut. XVIII, 18). Now the prophet who appeared from among the brethren of the Israelites, viz., the Ishmaelites, and in whose mouth He put His words, and who like Moses, was a law-giver, was no other than the Holy Prophet of Arabia (may peace and the blessings of God be upon him). Hence as he was the like of Moses, it was necessary that the Promised Messiah should also have appeared from among his followers and the Movement established by the Promised Messiah should have borne the same relation to Islam which the teachings of the First Messiah bore to the law of Moses, son of Imran.

The Significance of the Claims of the Promised Messiah.

Here it appears to be necessary to explain in what sense the Holy Founder of the Ahmad-iyya Movement claimed to be the Promised Messiah. As the Christians believe that Jesus is alive in the heavens and that he will come back to this earth in person, hence when they hear of the claims of the Promised Messiah they are at once led to think that perhaps the Ahmadies believe that the soul of Jesus has made its appearance in the person of the Holy

Founder of their Movement. The non-Ahmadi Muslims also hold similar views with regard to Jesus and therefore they also sometimes labour under similar delusions. But the fact is that the Promised Messiah did not claim that the soul of Jesus had descended into him: he held that in the prophecy the second coming of Jesus meant the appearance of another man *in the spirit and power* of Jesus. The question has been decided by Jesus himself. The Jews believed that the coming of the Messiah was to be preceded by the descent of Elijah from the heavens. This condition had been specifically mentioned in the book of Malachi. In Malachi IV, 5 we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." But the Messiah came and Elijah did not descend from the heavens. When the people drew the attention of Jesus to this matter, he said, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He who hath ears to hear, let him hear" (Matt. XI, 13-15). Thus Jesus himself decided that when it is predicted that someone will descend from the heavens, it means that someone else will come in his spirit and power, and not that he himself will return to this earth. When this has been settled, it is easy to understand that by the second advent of Jesus was meant the appearance of another man in the

spirit and character of Jesus and not the actual coming of Jesus himself. And such was the claim of the Promised Messiah. He says that Jesus Christ, after having finished his work, died just as other holy men die, that he cannot now come back to this world, but that he (Ahmad) himself has been raised in the name and with the spirit and power of Jesus; and as appears from the Gospels, it was in this way that he was to come; he was not to come down from the skies. For it is written, "Ye shall not see me henceforth, till ye shall say' Blessed is he that cometh *in the name of the Lord*" (Matt. XXIII, 38).

The above quotation shows that only he can see the Messiah at his second advent who believes that another man will come *in the name of Jesus* and that those who will remain involved in the belief that *the self-same* Jesus will come back to this earth will never be able to see him but will pass away from this world vainly expecting his personal advent.

Similarly, it is written, "Take heed that no man deceive you. For many shall come in my name, saying I am Christ, and shall deceive many" (Matt. XXIV, 4, 5). If Jesus was actually to descend from heaven in great glory and his disciples held the same belief, how could an impostor deceive any person and what need was there for him to

caution his disciples against false Christs. Hence his warning that many shall come in his name and deceive many shows that the Messiah had to appear from the earth and so there was a likelihood of the danger lest false claimants should deceive the people.

Similarly, it was written, "Then if any man shall say unto you, lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders ; in so much that, if it were possible, they shall deceive the very elect " (Matt. XXIV, 23, 24).

These verses also show that the Promised Messiah was to appear from this earth, for had it been otherwise, no impostor would have dared to personate him, for no false claimant had the power to descend from the skies in great pomp, accompanied by a host of angels. Hence the second coming of Jesus was to be only spiritual, his glory was to be heavenly, and his angels were to be invisible, and were to be seen only by those who possess the capacity for seeing angels. It was in this wise that Hazrat Mirza Ghulam Ahmad (may peace and the blessings of God be upon him) made his appearance and all those signs which were fixed for the time of the Promised Messiah have been fulfilled in his time and at his hands.

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For instance, it was written that there shall be wars. And so it came to pass ; for there occurred in this age terrible wars, particularly the Great World War which was unparalleled in the history of the world.

Similarly, it was written that there shall be pestilences. This sign also came to pass, for notwithstanding the science of hygiene, the plague and the influenza epidemic have wrought such havoc that it is impossible to find a parallel to them in the history of the world.

Similarly, it was written that there shall be earthquakes; and in fulfilment of this prophecy there occurred earthquakes so terrible that the world never before witnessed earthquakes half as severe in such a short period of time.

It was written that there shall be famines and so it came to pass, for notwithstanding all the speedy means of transport, very severe famines were experienced during recent years.

Again it was written that the sun and the moon shall be darkened, and so it occurred. In the year 1894 the sun and the moon were eclipsed under the conditions given in Islamic books, and they were eclipsed in a way in which they were never eclipsed before in the time of any claimant. The description of these eclipses as given in Islamic books was that the moon shall be eclipsed on the first

of the eclipse-nights and the sun shall be eclipsed on the middle of the eclipse-days in the month of Ramazan. Eclipses under such conditions never occurred before in the time of any claimant ; they were witnessed only in the time of Ahmad, the Promised Messiah.

Similarly, it was written that stars shall fall. So in accordance with this prophecy, there were extraordinary falls of stars in his time.

Similarly, the powers of heaven have been shaken in accordance with the prophecies, for the authority of religion has become weakened. It has lost its hold on the minds of men who are generally indifferent to religion.

In short, the prophecies point out the present age to be the age of the Promised Messiah.

The Testimony of the Times.

Besides the forementioned signs, the conditions of the times also demand the appearance of a heavenly Messenger. Where is that faith and that light which it is written were found in the days of the prophets ? Who shows those signs and miracles which it is said were shown by the messengers of God ? Which community now shows those signs and those wonderful deeds which were formerly shown by the followers of the prophets ?

Books of all religions indeed give descriptions of such signs, but is there any community which furnishes practical proofs of such signs? Where are the prophecies of the followers of Moses, and where the signs of the apostles of Jesus? Read the sacred scriptures of any religion and you will find therein the evidence of a living God, but do you see any evidence of that living God in this age also? Does God even now hold such relations with His servants as Jehova had with the companions of Moses, or as the Heavenly Father had with the apostles of Jesus, or Yazdan had with the Zoroastrians, or as Allah had with the Muslims? If not, why? Is God Himself changed or has any change taken place in men? I see that in order to solve this difficulty and to conceal this change people try to take the words of the previous scriptures in a metaphorical sense and twist them from their apparent meaning. It must be remembered, however, that metaphorical interpretations are allowable only under certain conditions. Either the passage itself which is to be construed or other kindred passages should show that it is not to be taken in its apparent sense. Or it should contain a metaphorical expression which is never taken in its literal sense, or there should be some historical evidence to show that the event mentioned in the passage took place in a different way, or the fact stated therein should contradict some

established truth, or should be at variance with the laws of Nature described by God Himself. In such cases we are compelled not to take the passage in its apparent sense. But it is by no means warranted to deny without any justification all those truths which are borne out by the unanimous evidence of all religions merely on the supposition that they are meant to be taken metaphorically. We can say if we like that God spoke in such and such a manner, or that the signs showed by Him were shown in such and such a way, or that He treated His servants in such and such a manner ; but we can never say that He did not speak in such a manner as to leave no room for doubt or that He did not work such miracles as conclusively proved that a certain religion was from Him and that a certain prophet had been raised by Him. Again, we can say that God did not treat His servants in the way in which some peoples suppose He did. But if we honestly read the scriptures of the previous religions we cannot say that God's treatment of His righteous servants was not in a manner which made it clear to the whole world that there was a living God Who manifested His power for His favoured ones. If we carry this method of interpretation so far as not only to overlook the apparent meaning of the words but also to ignore the spirit in which all the sacred books depict the character of the previous prophets

and their followers, then we shall have to admit either of the two conclusions, namely—either we ourselves are insane or those who wrote those books were persons whose language totally failed to convey the meaning which they meant to express. If neither of these conclusions is true, we are forced to admit that all religious books unanimously prove that God showed such miracles at the hands of His messengers and followers and accorded to them such extraordinary treatment as not only perfected their own faith but also convinced others of His existence and revealed to the world the face of a living and powerful God. Now if it is true that such things took place in former times, and certainly it is true that such things did take place, then quite naturally and legitimately there arises in our minds the question, why do not such things take place now ? Why does not God Who formerly spoke to His servants speak now ? Why does He who formerly guided His servants to the right path after they had gone astray from it, not open for them the ways of guidance now ? Does this mean that all religions have become corrupt and contain no truth on account of which obedience to their commandments bears no fruit or that there is a true religion in the world but people do not act upon it and therefore it leads to no good results. In either case we are compelled to ask ourselves, if it is true that God

created man that he may practise virtue and that He may confer upon him the boon of His nearness, why does He not reveal a true religion, if the true religion has disappeared from this world, so that His servants may be rightly guided, and if a true religion already exists but those who acted upon it have ceased to exist, why does He not bring into existence such means as may make men turn to it and act upon its commandments and enable men to fulfil the purpose of their creation by attaining to His nearness ?

If God really exists and is as merciful as He is represented to be, why is it then that although He sees the world involved in error, irreligiousness and love of the world, yet He adopts no means for their guidance or reformation ? If there is a God, He must certainly be more kind than the parents. For the parents are only a means for the child's coming into this world, while He is the cause and the decreer of it. The relation of the parents with the child is limited, while that of God is unlimited. The powers of parents are inferior and their means are exhaustible, while His powers are unlimited and His treasures inexhaustible. Why is it then that such a God has forgotten His creatures and does not realise their wants ? Why has He Who enjoins upon man, in spite of his weakness, to show mercy to others, become so hard-

welfare and guidance of men and to leave them like a forlorn child to lead a wayward life and lose their eyes in the search of light? God cannot do so. He ought to be far kinder than the parents. He ought to look after the welfare of His creatures. If He does not look after them and is at the same time kind and benevolent, then we shall have to admit either of the two conclusions : *i.e.*, either He lacks the power to guide men to truth, or man has been created not to attain union with Him, but merely to eat, drink, live and die. But both of these conclusions are opposed to reason. It is simply absurd to suppose with regard to the Creator of the world, that He is powerless to make any provisions for those whom He has Himself created. He Who can create the whole can create a part also. Either there is no creator of the world or if there is any creator He is certainly All-Powerful and nothing is impossible with Him. He can do all things except such, the doing of which is inconsistent with His attributes. Nor is it reasonable to suppose that man has been created for the present life only, for in that case we shall have to admit that a Wise and Knowing Being has created this big world to no purpose. No machine is ever constructed merely to set its various parts in motion. Every machine is made to serve some purpose and to perform some work. If the be-all and the end-all of man is to conduct the affairs of this

world and to eat, drink and sleep, it will mean that he has been created merely to maintain his own existence and to live comfortably. There can be no more foolish object than this.

Moreover, in both these cases it shall have to be admitted that all the holy men of the world, whether of Syria, or Arabia, or Persia or India or China or of any other country were, God forbid, cheats and impostors. They told the people that God had sent them for the reformation of mankind, while as a matter of fact He had not sent them at all, either because He did not possess the power to reveal any teachings for the guidance of man, or because He had not created man so that he might attain to union with Him. But is it conceivable that those who introduced into this world the idea of uprightness, virtue and righteousness, who were perfect models of truthfulness and holiness, who reformed the moral condition of this world and planted love of purity and virtue in the hearts of men were the greatest deceivers and cheats of the world and invited the people to things which were merely imaginary and the creations of their own fancy? Or it shall have to be admitted that those who played the greatest part in the moral and spiritual uplift of man, so much so, that although hundreds and thousands of years have elapsed yet the foundations laid by them have not yet

been obliterated, were insane and had taken the delusive fancies of their own brain for the living word of God.

If this is not true, and certainly it is not true, we cannot but admit that there must be a true religion in this world. If the previous religions have become corrupt, then there must come a new religion from God ; and if any of the religions is true, but is not fulfilling its purpose owing to the indifference of men, then some means must be adopted to turn the attention of the people towards it so that ir-religiousness may disappear from the world and men may attain to union with Him. In my opinion, and I think in the opinion of every sensible man, there is practically no difference between the total disappearance of truth from the world and its becoming so veiled as to make it impossible for men to derive any benefit from it. For both these conditions equally lead to destruction. Hence if there is any perfect religion in this world, as the followers of all religions think, then when these religions have lost the power to produce men of the old type and to enable men to form such connection with God as they had in the former times, why does not God present that perfect and true religion in such a way that it may yield best fruits and may offer proofs of the power of God ? Does it ever happen that a man should build a good house and then neglect it and never repair it but

should allow it to fall into ruins ? Or does it ever happen that a farmer should plant a garden and then allow the trees to wither and should make no arrangements to water them ? Why did not God then make any provision for the protection of the perfect religion which He revealed to the world and why did He not look after it ? Do you not see how God raised a succession of prophets after Moses to keep alive Judaism and enable men to fulfil the object of religion ? Do you not see how after Jesus He raised holy men to revive religion from time to time and prevent it from dying ; and how after the revelation of the Vedas He sent Krishna, Rama Chandra and similar other persons to establish the teachings of the Vedas, and how after Zoroaster He looked after the well-being of the Iranian religion and how after Muhammad (peace and the blessings of God be upon him) He continued to raise men to serve as guardians of Islam and the expounders of its teachings ? How should we believe then that He has given up this course now ? If none of the existing religions claims that God makes provision for its protection and for keeping it alive and if none of them supplies proofs of such a claim, it shall have to be admitted that just as the building which has served its purpose is allowed to fall into decay by its owner or just as the master of a garden hews down the trees of the garden which has run its course, similarly as

the existing religions have run their course and fulfilled their purpose, God has left them to die and has established a new religion in the world. At any rate, our inquiry will lead to the conclusion that time is now calling for a heavenly messenger and human souls are eagerly looking towards heaven and are making an earnest and piteous appeal to their Creator with tears in their eyes and with their hearts stricken with grief and sorrow that He may have mercy on them and may open to them the doors of His Grace and give them that which He had given to their forefathers and having freed them from spiritual darkness, mental blindness and hard-heartedness, may make them heirs to that everlasting life for which man has been created.

*The religion which claims Divine protection
is Islam.*

O ye that thirst for spiritual life and hunger after union with God, I give you the glad tidings that that which you needed is supplied by Islam. The man who quickens the dead, grants sight to the blind, hearing to the deaf, and limbs to the lame and the cripple and heals the leprous of their leprosy has, in accordance with the needs of time and the prophecies of the prophets, descended from heavens in the same way in which the elect of God have always been descending from heaven and he has come in the name and

spirit of Jesus and with the power and excellence of all the other prophets. In accordance with the prophecy of Isaiah, "who raised the righteous from the East" (Isaiah XLI, 4) he has appeared from the East so that he may deliver the world from the darkness of irreligiousness and sin.

Bear in mind that Islam is the only religion which God has promised to preserve and which He does preserve. Hence it is this religion which God has chosen for this age; for had it not been so, why would He have made provision for its preservation and protection and why would He have abandoned other religions which He is supposed to love. The Holy Quran says:—

إِنَّا نَحْنُ نُزِّلُ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الاحجور ع ١)

"It is We Who have sent down this Book and it is We Who will preserve it" (XV, 9). In accordance with this prophecy both the letter and the spirit of the Holy Quran are being preserved in such a remarkable manner that it is impossible to find a parallel to it. The preservation of the letter of the Holy Quran is a well-known fact, for the book not a tittle of which has been obliterated and which has been handed down to us in its real form is no other than the Holy Quran. Thousands nay, hundreds of thousands of men have lived in every age who knew the Holy Quran by heart from beginning to end. Even if all the written copies of the Holy Quran be

destroyed, it can be reproduced at a moment's notice in every part of the world in its complete form without the change of even a single letter or a single vowel point.

The spirit of the book has also been similarly preserved from the very beginning. The Holy Prophet (may peace and the blessings of God be upon him) said

ان الله يبعث على رأس كل مائة سنة من يجدد لها

ديانها (مشكاة كلاب العلم)

“ God will raise at the head of every century a man from among the Muslims who will reveal to the people the true spirit of Islam and will thus continue to revive the early days of its life ” (Mishkat). Accordingly such men have been appearing at the head of every century ; but notwithstanding intermediate reformers the lapse of a long period of time gives rise to defects which require important reforms and call for a great reformer (as happened in the case of the dispensation established by Moses. When thirteen hundred years had passed after his death, Judaism so completely abandoned its real form that a great prophet and reformer was needed, and this notwithstanding the fact that prophets had already appeared from time to time among the Israelites), therefore it was prophesied that a great reformer and prophet would appear in the latter days

and as the Holy Prophet Muhammad (may peace and the blessings of God be upon him) was the like of Moses, the Messenger of the latter days was called the Messiah, just as the last successor of Moses was given the name of Messiah, and he was entrusted with the reformation of abuses which were to appear in the latter days. The Promised Messiah (may peace and the blessings of God be upon him) appeared, 1,300 years after the Holy Prophet (may peace and the blessings of God be upon him), *viz.*, about the same period which elapsed between Moses and Jesus ; and at his advent the people had to face the same trials which had been faced by the people at the advent of the first Messiah, for at that time people were expecting the coming down of Elijah from the heavens, but in place of Elijah there was sent for them John who was born of a woman like all other men. Similarly, the people of this age were expecting the descent of Jesus himself from the skies but there was sent for them a Messiah, who, in the eyes of those who are completely devoid of spirituality. was from earth but the truth is that he was from heaven and had no connection with the earth. For had it been otherwise, how could he have taken thousands of men to heaven ? How weak are the memories of men ! They are expecting the personal descent of Jesus from the heavens, but they forget his own words which he spoke while he was on this

earth. Jesus says, "And no man hath ascended up to heaven but he that came down from heaven" (John III, 13). Is it not strange that although these people believe that Jesus was born on this earth and had not come down from heaven, yet they hold that he will descend from heaven. He himself says that only he who comes from heavens goes up to heavens. Hence if he was born on this earth how could he ascend to heavens and how could he again come down from heavens? If his being born to Mary is held to mean a descent from heaven, why should not his ascension to heaven be similarly interpreted? Again, when his being born to Mary is called his descent from heavens why should not the birth of the Promised Messiah after the manner of other human beings be held as his descent from the heavens?

To revert to the real subject. Another resemblance which the second Messiah bore to the first Messiah is that just as the first Messiah was born at a time when the Jewish kingdom had been destroyed, similarly the second Messiah was born at a time when the Muslims had lost their temporal power in India. Again, just as the first Messiah was born under a foreign government which embodied in itself the true significance of an empire and whose constitution was based on the principle of the supremacy of law, similarly, the country in which the second Messiah was born, namely India, is ruled by a foreign

people whose government comprises in itself the true significance of an empire and whose constitution is, like that of the Roman Empire, based on the respect of the law and whose law has in principle been framed after the Roman Law. Again, just as the people tried to drag the first Messiah to the courts of the government of the day, similarly, people tried to drag the Promised Messiah to the courts. Again, just as the people accused the first Messiah of disloyalty to the government, in spite of his pronouncement, "Give unto Cæsar what is Cæsar's and give unto God what is God's," similarly although the Promised Messiah inculcated loyalty to government yet he was represented by his opponents as an enemy of the government and a preacher of sedition, and people were always making false reports against him to the government. Another remarkable similarity between Jesus and Ahmad, the Promised Messiah, lies in the fact that just as the Roman government continued to entertain suspicions about Jesus in spite of his professions of loyalty, similarly the British Government continued to entertain suspicions about the Promised Messiah almost to the time of his death, and secret police was continually maintained at Qadian. Another remarkable similarity between the two Messiahs is that just as the people tried to get Jesus convicted by the courts of justice similarly some Christian missionaries brought

the charge of abetment of murder against the Promised Messiah. But as the second Messiah had come to remove the charges brought against the first Messiah, therefore, God saved him from the evil consequences of the case, and in spite of the worst efforts of his enemies, He made his freedom from the blame as apparent as the midday sun.

O British people, you deserve to be congratulated; for the Pilate of your race proved to be more courageous than the Roman Pilate, for the latter handed Jesus over to the Jews although he found him to be innocent, while the former, *viz.*, Captain (now Colonel) Douglas, the late Chief Commissioner of the Andaman Islands who was then the District Magistrate of the Gurdaspur District and who tried the case, acquitted the Promised Messiah when he found him to be free from blame, although some of the highest officials urged him to convict the Promised Messiah and although public opinion was against him. When he found out the truth he cared for nothing else and told the Promised Messiah that he could if he pleased prosecute those who had brought a false charge against him and get them convicted. But how could the Successor of the Prophet of Arabia who at the hour of victory freely forgave those whose bitter oppression he had suffered for thirteen long years, contemplate a vengeance, the object of which was no other than to secure the punish-

ment of the enemy? Accordingly the Promised Messiah declared in the court that he forgave those people and did not wish to bring any case against them.

I once more congratulate the British people that a member of the British race proved more courageous than the Roman magistrate in the matter of justice and equity, and although one of the parties to the case was a missionary and a co-religionist of his, and although some of the highest officials urged him to convict the Promised Messiah, yet he refused to follow falsehood.

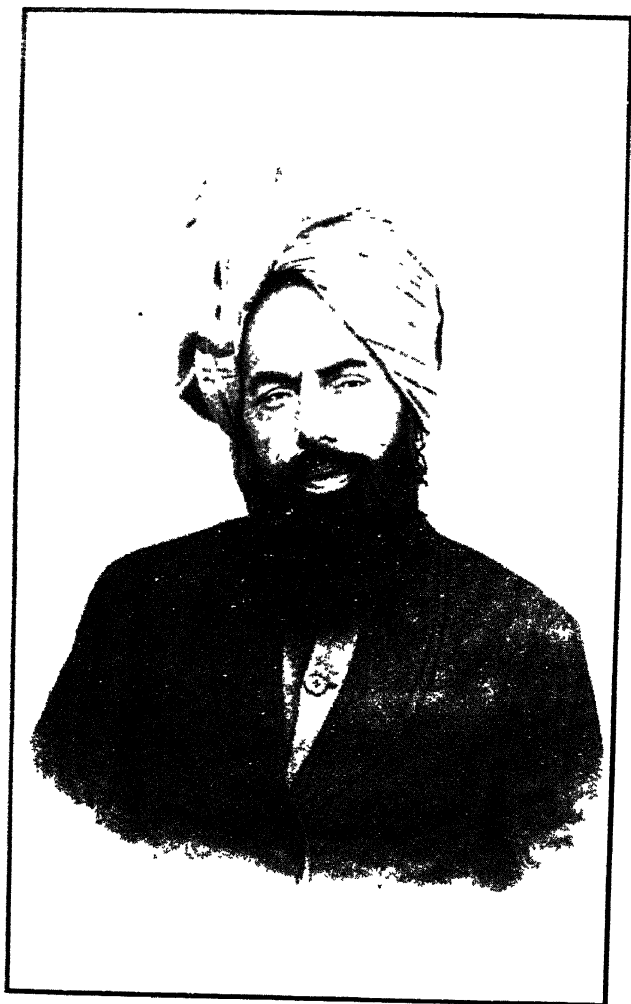
Besides the evidence furnished by these similarities and the need of the times and the fulfilment of the prophecies of the Gospels, God fulfilled at the hands of the Promised Messiah all those prophecies which had been mentioned in other books concerning the Promised Messenger of the latter days. For instance, in the Muslim scriptures it was written that the Promised Messenger would appear at a time when drinking and the taking and giving of interest would increase, when women would outnumber men and their dress would be so thin that some parts of the body which were formerly thought fit to be concealed would be exposed, that women would be appointed for the selling of goods, that Christian Governments would spread throughout the world and Islamic governments would be destroyed, that obedience to parents would be

neglected, that there would arise a people who would shorten the duration of months so that the year would consist of more than twelve months, and that there would come into existence a conveyance which would move by feeding on stones and water (this prophecy referred to the railway engine). Again it was written that inanimate objects would speak (this referred to gramophone, etc.) New kinds of conveyances would come into vogue and riding on camels would almost be completely abandoned. Three great powers would fight against three other great powers and that party which would have the king of Constantinople on its side would be defeated. A man would fly from Constantinople to Asia and through him the lost power of his people would be restored. Newspapers, pamphlets and books would multiply. Canals would be dug in large numbers. Zoological gardens would increase. Astronomy would make great progress. Some of the savage races would be completely destroyed, mines would be discovered in large numbers and earth would bring forth its treasures. Two such seas would be joined together by means of canals, in one of which there would be found corals and in the other pearls. Big ships would pass through this canal and remind men of the favours of God (this refers to the Suez Canal).

i In those days kingdoms will be destroyed, and labourers also will get an opportunity to

rule. Police force will be increased. There will be peace within the borders of each kingdom but the powers will be suspicious of each other and will try to molest and injure their neighbours. All these things, as is well-known, have come to pass.

The above signs are those which define and determine the time of the advent of the Promised Messiah. But the question which still remains to be considered is, what are those signs which show that the Holy Founder of the Ahmadiyya Movement was the Promised one whose advent in the latter days had been foretold by the prophets. When we think upon this question, we find that there are certain signs which clearly point him out as the Promised one. For instance, it was written that the moon would be eclipsed on the thirteenth and the sun on the twenty-seventh of the month of Ramazan in the time of the Promised one, and that this sign had never been shown before in support of any divine messenger. These eclipses took place in exact accordance with the prophecy in the year 1894, A. D.: *i. e.*, four years after the publication of his claims; and they occurred in a way that even the astronomers admitted them to be extraordinary. Similarly, it was written that the Mahdi would belong to a family of landowners and that his father would possess a large estate but that in his time the estate would be greatly reduced. And so it happened. Though in the



HAZRAT MIRZA GHULAM AHMAD,
THE PROMISED MESSIAH.

life-time of his father the ancestral estate had been lost yet he still owned five villages, but at the advent of the British Government this estate also was confiscated and there remained only the proprietary rights of the village of Qadian and the rights of superior landlordship in three neighbouring villages. This estate was further reduced at the death of his father, for the lands at Qadian had to be subdivided among several members of the family owing to certain family disputes. Again, it was written that he would suffer from two diseases, one in the upper part of the body and the other in the lower part, and this sign was also fulfilled in him ; for he constantly suffered from vertigo and diabetes. Similarly, it was written that the Mahdi would be born in a village named *Kada* and in accordance with this prophecy he was born at Qadian which is popularly known as Kadian or Kadi. Similarly, it was written that the Promised Messenger of the latter days would slightly stammer in his speech. This sign was also fulfilled in his person for he occasionally faltered in his speech. Similarly, it was written that while talking the Mahdi would sometimes strike his hand against his thighs and this the Promised Messiah occasionally did in the course of his discourses. Again, it was written that the Promised Messiah would be wheat-coloured and the hair of his head would be straight ; and such was the case with him. Again, it was written

that the Promised Messiah would marry and would have children in accordance with divine promise and such was actually the case. He was informed beforehand that he would be married into such and such family and in spite of adverse circumstances and notwithstanding social and other obstacles he was married into the family. Similarly, every son who was born to him after the publication of his claims was born in fulfilment of a prophecy published beforehand. Similarly, it was written both in the Zoroastrian and the Muslim Scriptures that he would be of Persian origin; and so Ahmad was. Again, it was written that he would be born a twin and that his birth would take place on a Friday and so it came to pass. Similarly, the Hindu Scriptures indicated that the Promised one would be an Indian and this sign was also fulfilled in him. In short, in him were fulfilled all those prophecies which had been given in the Christian, Zoroastrian, Hindu and Muslim Scriptures and his advent at the appointed time has established the fact that Islam is the only religion which leads one to God and by following which one can attain salvation, for is it possible that a tree which bears fruit should be dead and the one which stands withered and never bears any fruit should be living?

Having mentioned some of the prophecies which have been fulfilled in the time and the person of the Holy Founder of the Ahmadiyya

Movement and which show that he was the Promised one of all the previous prophets, I will now proceed to discuss how Islam has been revived through the Promised Messiah (may peace and the blessings of God be upon him), and what he did for the world.

THE REVIVAL OF ISLAM BY THE PROMISED MESSIAH.

You have seen that the Promised Messiah (may peace and the blessings of God be upon him) brought no new religion, but that he was raised to serve, revive, and propagate Islam and to enable men to attain union with God by making them follow the true Islam. I will now describe how he revived Islam and how he freed it from foreign accretions. But I cannot in this short paper deal with all those doctrines which he reformed and all those defects which he removed, for the time at my disposal is not sufficient even for an enumeration thereof. So I will content myself with a brief sketch and will then proceed to other important parts of my subject so that the paper may not remain incomplete.

Of all the questions relating to religion the most important is the question of the existence and attributes of God. If a religion does not give true teachings about God, it is of no value. When the Promised Messiah was raised, the Muslims generally entertained polytheistic ideas; and those who believed themselves to

be free from such ideas believed at least this much that Jesus of Nazareth was sitting alive in heavens, that he neither ate nor drank, that although 1900 years had passed since he ascended to heavens, yet death had not overtaken him, that he brought to life those who were physically dead, and that he used to create birds. The Promised Messiah corrected these erroneous beliefs, and pointed out that God alone can bring the dead to life or create anything, that He does not delegate His powers to any other person so that His Unity may not become doubtful. The Promised Messiah clearly established on the authority of the Holy Quran that the physically dead do not come back to this world, and that no person besides God can create anything. He pointed out that the quickening of the dead in the terminology of religious scriptures means to bring to life those who are spiritually dead, or to heal through prayer those who are on the verge of physical death. Similarly, he pointed out that the creation attributed to human beings in religious books refers to some of the effects of the concentration of the mind, or it means spiritual creation and that no man can be a prophet unless he quickens the dead or creates in the spiritual sense of the words. Similarly, he adduced 30 proofs of the death of Jesus from the Holy Quran and pointed out that there was not a single verse which showed that Jesus was alive. Similarly, he proved that Jesus was

not raised to heavens at the time of crucifixion as is supposed by the Muslims, nor did he come to life again after dying on the cross as the Christians believe, nor did he finally die on the cross as is generally believed by that section of the Muslim Community who are under the influence of the Western education. On the other hand, the Promised Messiah proved, that although Jesus was nailed to the cross, yet he did not expire thereon, but was taken down from it alive as is affirmed by the Holy Quran and as Jesus himself had predicted. He conclusively proved this from the evidence of the Gospels and other books and thus the Gospel which was up to this day a closed book, became an open one through him. He drew the attention of the Muslims to the fact that they could not deny an event on which the histories of three nations, namely, the Jews, the Christians and the Romans, were agreed, particularly when there was not a single word in the Holy Quran which showed that Jesus was not suspended on the cross. He turned the attention of the Christians to the words of Jesus in which he said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly so shall the son of man be three days and three nights in the heart of the earth" (Matt. XII, 39, 40) and told them that the sign of Jonas was no other than

that he entered into the belly of the whale alive and came out of it alive, and that it was a sign of Jonas that he remained alive in spite of the painful ordeal through which he had to pass. How could the analogy hold good if Jesus first died on the cross and was then laid in the tomb? If he was laid in the tomb after he had expired on the cross, then surely the prophecy relating to the sign of Jonas turned out to be false; for Jonas did not enter the whale's belly dead nor was he revived after death. Similarly, he drew the attention of the Christians to the fact that the wife of the governor of the town saw a vision concerning Jesus and thereupon she made a recommendation to her husband in favour of Jesus. Accordingly, although the governor was apparently afraid of the Jews, yet at heart he certainly sympathised with him. Again, the day on which he was suspended on the cross was a Friday which was followed by the feast of Passover, and moreover in order to relieve his pain, he was given a stimulating beverage to drink and towards the evening there came a storm and the Jews were afraid lest the night should fall and they should incur the sin of letting him remain hanging on the cross on the Passover night. So they hastened to take down Jesus from the cross; but his bones were not broken and when his side was pierced with the point of a spear, blood flowed out which was a sign of life. History shows that men sometimes

remained hanging on the cross even for seven days without undergoing death, and people seldom died by remaining hung on the cross for less than three days, and often death was brought about either by the process of crucifragium or by starvation. Hence Jesus could by no means die only in two or three hours in spite of the attention which was undoubtedly being paid to him by sympathising officials. If he had died, why did blood flow out, and how was it that he who had risen from the dead and was therefore in no danger of being arrested by the Jews took care to move about secretly, and had wounds on his body which Thomas examined by putting his fingers into them, and he ate fish and honey? Do the souls also act in this way? Thus, it is certain that in accordance with his prophecy he came down alive from the cross and remained alive for three days in the sepulchre which was a small chamber according to the custom of those days and not a small pit dug in the earth like the present day graves. He came out alive from this chamber in accordance with his prophecy and his enemies, in spite of their intrigues, failed to accomplish their evil purpose.

Ahmad also proved that it was necessary that Jesus should have come down alive from the cross, for, as he himself says, he had been sent for the lost sheep of Israel. Both the Bible and history show that in Syria there

lived only two tribes of Israel and that the remaining ten tribes had been taken into captivity by the rulers of Babylon and had been exiled to the Eastern provinces of Persia. History shows that they finally settled in Afghanistan and Kashmir. The names of the towns of Afghanistan, some ancient places of Kashmir, the names of tribes and the old traditions of the nations all testify to this fact. Kashmir which is called Kasheer by the natives of the country is itself a Hebrew word which means "like Sheer" and Sheer is the Hebrew word for Syria and means a "land of flowers." As Kashmir was a fertile country, the Israelites called it Kasheer in memory of their home. The Kashmiries still add to their name the word *Ju* which is a remnant of the word "Yahudah" (Jew). The physical features of both the Afghans and the Kashmiries resemble those of the Jews. In short, the remaining ten tribes of Bani Israel were settled in Afghanistan and Kashmir and it was necessary for Jesus to pay a visit to these countries. The Promised Messiah has shown on strong historical evidence that in Afghanistan and Kashmir are to be found traces of the journey of Jesus to Kashmir. In Nasibin (*Nisibis*), a town in Mesopotamia, there is a platform on which it is said Jesus sat in the course of a journey of his. But the most wonderful thing is that in the

Khan Yar street of Srinagar, Kashmir, there is a tomb which old traditions and books of history ascribe to a *Nabi* (prophet) who came from the west and whose name was *Yus Asaf*. He is also known as *Shahzada Nabi* (Prince-Prophet) and *Masih* (Messiah) and his age as given in books of history exactly coincides with that of Jesus. In short, the Promised Messiah by tracing the whole life of Jesus has disclosed to the world the mysteries of the secret history of the last 1900 years and has thus removed the great cause of *Shirk* (associating other gods with God) and has conferred a great spiritual favour on the world by proving God to be Perfect in His attributes and to be without a partner.

The Promised Messiah perfected the belief in the unity of God in another way also. In all religions without any exception certain attributes of God were accorded to the Prophets. He proved that all the prophets were servants of God and although they received help from Him, yet this made no change in their humanity. They are men after all. Keeping in view the ideas which men entertain concerning the prophets and taking into consideration the inclination of the human mind to bow down before persons of superior rank, the difficulties which were created by the Promised Messiah's insistence on the fact that he and the other prophets were all human beings may be easily imagined. God had helped him in such an extraordinary way

that if he willed, he could make men believe that he was more than a human being. But he was a messenger of God and had come for the reformation of the world and not for his own aggrandisement. Hence he laid so much stress on the Unity of God and on his being only a human being like others, that from the point of view of a worldly man he ruined his own cause ; but he did not care for the views of others and having established perfect Unity he opened the doors of great spiritual advancement. He told the world that God loved men as He loved His prophets, that His love for the prophets was due to their sincerity and not to their persons and that therefore if others also displayed sincerity of the same degree, He would open for them the same doors which He had opened for the prophets. He said that the function of the prophets was to guide and to serve as models for mankind but they were not intermediaries between God and man. God never likes that another person should act as an intermediary between Him and His creatures ; and He wills that man should form direct connection with Him, for He is the God of all men just as He is the God of the prophets. So indeed it is true that the prophets are guides, and the man who does not know the way and at the same time does not avail himself of the help of an experienced guide can never attain to his destination ; but it is by no means true that they are a medium between God and man

and that God instead of forming direct connection with us desires us to form connection only with them. It is evident that by giving this teaching the Promised Messiah has drawn the hearts of men towards boundless love for God and has thereby extended the range of human vision.

He removed another misunderstanding with regard to God which prevailed throughout the world. It was believed that the blessings of God and manifestations of His power were confined to the past ages and that now the doors of His grace were closed. He taught that it was a heinous sin and an act of insolence to believe that the attributes of God had been suspended. The sign of a living thing is that it should display tokens of life, and just as the sign of a living creature is that he should be able to use and assimilate nourishing things, similarly the sign of a living God is that He should cast a reflection of His life-imparting attributes on other things. Now, if God is living, the effect of His life-giving attributes should always be witnessed in this world. To think that His boons were restricted to past ages is tantamount to supposing that life has now departed from Him. God is a perfect being and free from all sorts of defects. So just as He spoke in times past, He speaks even now and just as He heard prayers in times past, He hears them even now and just as He used to show signs of His power in past

ages He shows such signs even now, and just as He used to cast a reflection of His holiness on the hearts of His servants, He does so even now. The thought which has now arisen in the minds of men that He does not now manifest these attributes of His is due to the estrangement which has taken place between Him and His servants, and to the fact that religions have now lost that life-imparting influence which they possessed before. Hence, in order to conceal this defect, they have invented the doctrine that the world no longer needed such manifestations of divine power as were witnessed before. Who can say that the people of this age are more prepared than their predecessors to sacrifice their own-selves, their habits, their customs, their thoughts and their desires for the sake of God and His love? But even if it be supposed that the people of this age have excelled Moses, Elijah, David, Isaiah, John, Jesus and their followers in their faith and their love of God, even then it cannot be admitted that the world no longer stands in need of a manifestation of divine glory, for such manifestations are not only the means of increasing men's faith but they are also the end and object of man's creation. There is no doubt that beauty is the means of creating love; but there is equally no doubt that love makes a man the more eager to see the beauty of the beloved one and the reward of love is that the desired object should be

brought nearer to the lover. Hence, if the people of this age are more advanced than former peoples in their love of God, they are the more deserving that God should manifest Himself to them in all His glory so that the yearning of their love may be satisfied and they may be rewarded for their faith. What is the heaven of a true lover? Is it not this that his beloved one should manifest himself to him. What is the reward of a loving devotee? Is it not this that his beloved one should come nearer to him. Hence, if any religion in this world can claim to be a true religion, it is the one by means of which God should manifest Himself in this world in the same way as He did in former ages. And there is no such religion except Islam.

Next to God, the most important article of faith is a belief in angels. Everybody can easily see that this class of beings is to-day treated with indifference to the same extent as belief in them was formerly emphasised in religious literature. They are now looked upon as imaginary beings. The Promised Messiah has revealed the truth about angels also to the world, and just as he corrected the erroneous views which prevailed among the people with regard to God, similarly he corrected the false notions which were current among them with regard to angels, or more correctly, he removed the ignorance which prevailed with regard to angels. He proved the existence of angels with

arguments and explained their reality on the basis of his own observation and experience. He pointed out that the angels are neither like the courtiers who adorn the courts of earthly kings nor are they the figurative names for any power or faculty. They are living beings who form the last link of creation and are the first cause which are running the business of this world. They are spiritual beings, and just as the sun from its own position illuminates the world, similarly they are carrying on the affairs of this world that are entrusted to them, from their respective places. Their descent and ascent is like that of spiritual beings and not like that of physical objects. To believe in them is not merely the adoption of an idea but to profit by a beneficial reality. God did not stand in any need to require us to believe in any hidden beings unless we were concerned with them. In reality, one of the functions of angels is to incite man to do good things and to disclose spiritual truths to him. Hence man is required to believe in angels so that He may form connection with them and thus may open to himself the door of spiritual knowledge and should receive good promptings and eschew evil; and whoever will strengthen his connection with them will have the doors of spiritual knowledge opened to him and will progress in the recognition of God. Many have derived extraordinary benefits from angels under the principles laid down by the

Promised Messiah and I myself have personal experience of this matter. An angel once taught me an exposition of the opening chapter of the Holy Quran, and the effect of that teaching is that although that chapter consists of seven verses only, the subjects contained therein have been so vastly disclosed to my mind that they never end and always new subjects are being disclosed to me. In short, the Promised Messiah has proved that the angels are not imaginary existences but real and living beings by whom man can benefit, and he has refuted the objection of those who ask why so much emphasis has been laid on belief in angels while man has nothing to do with them.

Similarly, many erroneous views prevailed regarding the revealed books. Some men thought that revelation was not verbal but that it was the name of the ideas inspired into the mind. Others regarded revelation as confined to a particular community. Others thought the doors of revelation closed for the future. Many erroneous views prevailed among the Muslims themselves with regard to the Holy Quran, to say nothing of the Non-Muslim people. Men thought that some verses of the Holy Quran had been abrogated by others, that it was devoid of any arrangement, or that its teachings were at variance with reason and science, or that it mentioned certain incidents which were not historically true and that they were mentioned therein simply because they

were accepted as true by the people of the age, or that some of its teachings were defective and opposed to the advancement of man. The Promised Messiah proved that revelation was verbal, and that it was not the name of the ideas which come into the mind. He pointed out that the revelation which is not verbal can never remove suspicions and doubts. Doubts can be removed only by that Word which is accompanied by extraordinary power and is attained through mediums about which no doubt can be entertained. If revelation were the name of the thoughts flashing on the mind, then every man would have a right to declare his own ideas to be divine revelation. He pointed out that such erroneous views about revelation were only due to the fact that men had been removed from the fountain of revelation and thought it to be impossible that God should speak in words. If they had had any occasion to receive a true revelation they would never have entertained such thoughts. Revelation, as he knew by personal experience, was sent down in words, and God and the recipient of revelation conversed with each other just as men do. Hundreds and thousands of men have testified to this claim of his by acting upon his teachings and I believe there are thousands of persons among the Ahmadies who have received verbal revelation and have accepted this truth on the basis of their own experience. But it must

be remembered that when we speak of the word of God, we do not mean that God has a throat and a tongue and lips by means of which He speaks. What we mean is that God, as it were, produces such a movement in the atmosphere as falling on the ears of the man to whom God wills to convey His word produces a sound through which is revealed the will of God or spiritual truth.

He also proved that according to the Holy Quran prophets were raised among all nations and the word of God was not limited to any particular race. That is to say, God was not the God of the Israelites only, but He was equally the God of the Persians and of the Indians. Hence just as He raised Prophets among the Israelites, similarly He raised His messengers in Persia, India and China and spoke to them just as He spoke to the prophets of Israel. The Holy Quran says,

وَأَن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (فاطر ع ٣)

“There is no nation but some prophet of God has been raised among them” (XXXV, 24). Hence, just as Moses and Jesus who were prophets of Israel are deserving of our respect, similarly Krishna, Rama Chandra, Zoroaster and Buddha are deserving of our respect. But he further taught that as long as the world was not sufficiently advanced intellectually so that a perfect book could

be given to them, and means of communication between different countries were not sufficiently developed, God continued to raise a separate prophet for every nation. When, however, intellectual development attained to perfection and means of intercourse were fully developed, God sent down upon the Holy Prophet Muhammad (may peace and the blessings of God be upon him) the Holy Quran which is a perfect book and is meant for all countries and all times. The law has been perfected in the Holy Quran but the door of revelation and spiritual advancement is ever open. Though there will come no new law, yet such divine messengers and prophets as will reveal the hidden treasures of the Holy Quran and refresh the faiths of men will continue to come and the door of divine revelation will never be closed. In this connection he disclosed to the world the wonderful truth that just as the world of divine work, namely the universe, comprises endless secrets which will continue to be disclosed in every age, similarly the world of His perfect Word also comprises numberless secrets and hidden truths which will continue to be revealed in every age, for if the material universe which serves only as a means of material advancement and which pertains to this limited life contains such unlimited wonders, why should the perfect Word of God which pertains to the everlasting life and constitutes the real object of man's existence contain only

limited truths. Under this principle, he disclosed wonderful spiritual truths of the Holy Quran which pertain to the moral and spiritual conditions of man and he pointed out that the Holy Quran is meant to supply remedies for the ills of all ages and contains the solution of every moral, political and social problem and is above the influences of changing times and this excellence of its is a sure proof of its being the perfect Word of God. For as every wise and thinking man knows, man can expound the philosophy of other sciences, but no man can expound the philosophy of history, for all things are unchangeable in their conditions, but the conditions of man are subject to perpetual change and he is always creating new conditions through his will and reason, hence it is beyond the power of man to expound a philosophy which may take into consideration all the conditions of man. Hence when the Holy Quran lays down a perfect law which applies to all the conditions of man as is testified to by the history of the last 1,300 years and human reason also, after an examination of its teachings, admits that it contains solutions of all the possible problems that may confront humanity, it must be admitted that this book is from God and not a human fabrication. I cannot here dwell on this subject at length; but the books of the Promised Messiah (may peace and the blessings of God be upon him) contain detailed discussions on the excellence

of Islamic teachings and I have only recently written a book entitled "Ahmadiyyat or the True Islam" wherein I have thrown some light on this subject.

Sisters and brothers! Islam presents such perfect teaching as is suited for all times and all conditions, but I regret to say that such injustice has been done to it as was never done to truth. It is said that Islam permits the propagation of religion by means of the sword while as a matter of fact the Holy Quran says:—

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَمَسَّكَ الدِّينَ عَنْ الْغَى
(البقره ع ٢٤)

"It is not permissible to use compulsion in the matter of religion, for guidance and error are quite manifest and everybody can distinguish between them" (II, 256). Again, it says that fighting is permitted only against those who fight with the Muslims in order to compel them to relinquish their faith and this fighting is permitted only so long as the enemies continue to fight with the Muslims for that purpose. When the enemy gives up fighting, the Muslims are also bidden to abstain from fighting, and when the enemy offers to make peace, the Muslims are commanded not to refuse peace on the supposition that the enemy is not sincere in his offer of peace and that he only wants to gain time for the preparation of war. In the presence of such teaching, who can say

that Islam permits fighting for the propagation of faith ? All the wars of the Holy Prophet (may peace and the blessings of God be upon him) were defensive and were waged only against those who had come forth from their homes with a determination to extirpate Islam. Can anybody say that a true religion is that which teaches that if anybody should take up the sword against its followers in order to destroy their religion, they should unresistingly offer him their necks and should sacrifice their lives for the satisfaction of his low desires ? Such a religion can never be true ; it must be false, for in reality it teaches its followers that they should allow evil and wickedness to have their way at the expense of righteousness and truth.

Similarly, Islam is accused of teaching slavery ; while as a matter of fact, it is the greatest enemy of slavery. It has put a stop to all those forms of slavery which were current before its advent. It strictly prohibits seizing men without any cause and selling them as slaves. Similarly, it forbids capturing members of a hostile nation in order to sell them as slaves. Similarly, it does not allow making of slaves in worldly wars. It only teaches that a people have a right to deprive such persons of their freedom as take up the sword to compel them to give up their faith. In other words, only those people are permitted to be made slaves who try to make slaves of others. Undoubtedly, to compel men to give up their

faith by means of the sword is a deed which excludes a man from the pale of humanity. Why do those who are so indignant at the loss of the personal liberty of a man not consider the fact that the man had taken up his sword in order to prevent men from the worship of God by force and to make their souls the slaves of satan? If he had succeeded in his object, the result would have been that thousands of men would have been removed from truth and would have been plunged in everlasting darkness. Does such a man deserve to be set at liberty unless he expresses his remorse and regret for his inhuman conduct? What is the so-called slavery which Islam permits? Is it not the restraining of the liberty of a man, who has waged war against the Muslims in order to force them to renounce their faith, until he discharges his own responsibilities and pays his own share of war expenses incurred as a result of his aggression? Does any social law prohibit the taking of prisoners in war and exacting work from them? Strange to say that people think it lawful to fetter a whole country in political, social or financial chains, until it pays up war indemnity, but they dislike that those men who took part in an inhuman war of the nature described above should be kept under restraint until they pay their share of the expenses of war. Islam lays it down that every man who is deprived of his freedom for taking part in a religious war against the

Muslims has a right to procure his liberty by paying his share of the expenses of the war. Hence if a slave prefers a life of freedom to slavery, why does he not demand his emancipation and why does he or his relatives or his country not procure his liberty by paying to the wronged community whom they had attacked to compel them to give up their faith, a portion of the expenses which they had to incur on account of the war that had been forced on them ?

Similarly, fault is found with Islam for prohibiting the borrowing or the lending of money at interest. It must be remembered that interest is not indispensable to civilisation : it has been made to be so artificially. If we look into the matter carefully, we shall find that as the Holy Quran points out, interest is at the root of wars. If the governments should not take loans at interest, they would not venture upon wars, for when a direct tax is imposed on a nation, it feels it more keenly and is not prepared to thoughtlessly incur the expenses of a great war. Similarly, if lending or borrowing money at interest be prohibited, wealth will not accumulate in a few hands, and the business-men will be compelled to make any man a partner in their business in order to provide capital for their trade.

Similarly, objections are raised against the teachings of Islam concerning polygamy,

while as a matter of fact there often arise moral, political, social and communal needs which make the practice of polygamy indispensable. What should for instance the husband of a woman that suffers from an incurable disease do ? Should he do injury to the human race by getting children from her ? Or should he injure his country by dying without issue or should he do harm to his own spirituality and the moral condition of his country by leading an immoral life, or should he be guilty of cruelty to his wife by divorcing her at a time when she most needs kind treatment at his hands ?

What remedy is there, except polygamy, under the circumstances which may be resorted to in keeping a balance between the various demands of nature, society and morality ? Indeed those who refuse to acknowledge the necessity of polygamy either overlook the requirements of human nature or prefer a seemingly attractive thing to the real beauties of morality. If they had been acquainted with the responsibilities placed by Islam on the person who marries more than one wife, they would have come to know that polygamy is a heavy burden which has been placed on man and that it does not open the door of debauchery as supposed by its opponents.

Similarly, the question of divorce in Islam has been the object of merciless criticism.

But it is a pity that the critics ignore the fact that sometimes the dispositions of two persons are so heterogeneous that to force them to remain together is to put fire and water at one and the same place. The attempt must result in the destruction of the properties of both fire and water: the former will lose its heat and thus no longer remain fire, while the latter will evaporate into the air. Similarly, the husband and the wife who in spite of their irreconcilable natures are forced to live together will either be ruined or will corrupt society by their acts of immorality, and their conduct will put to shame the opponents of divorce.

All such objections are due to an ignorance of the teachings of Islam which are based on higher mercy and deeper wisdom than the teachings of any other religion. Islamic teachings are perfect and satisfy the requirements of all ages.

Besides explaining the significance and the wisdom underlying the teachings of Islam, the Promised Messiah (may peace and the blessings of God be upon him) removed the misunderstandings which existed about the Holy Quran. For instance, he taught that not a single verse of the Holy Quran was abrogated and that the doctrine of abrogation owed its origin to the defective knowledge of those who believed in

abrogation. When they found a verse of the Holy Quran apparently running counter to another, they presumed that one of them was the abrogater of the other ; while as a matter of fact all the verses of the Holy Quran are meant to be acted upon in all ages and none runs counter to any other.

Similarly, he proved that the Holy Quran is not a mere collection of verses and *suras*, put together without any order, but they are so beautifully arranged and connected with one another that the realisation of their order fascinates the imagination. Again, he proved that not a single teaching of the Holy Quran was against reason or science. Whatever seems to any people to be against reason is either due to their own lack of knowledge or they have failed to understand the true significance of the Quranic verses ; or what is science to them is only a mere theory and not a real scientific truth. He laid particular emphasis on the point that the Word of God cannot go against the Work of God. But at the same time he removed the wrong notions lurking in the minds of men by pointing out that they must not confine the works of God to the limited range of their own knowledge. He proved that God Himself makes known His way to human beings. It is not for human beings to put limits to the laws of God.

He refuted the idea that the Holy Quran mentions certain incidents, not because they are historically true, but because they are accepted as such by those to whom they were originally addressed. On the contrary, he showed that all the historical narrations in the Holy Quran were correct and true, and that those who thought otherwise, had failed to grasp either the significance of the Quranic verses or the spirit of history itself and the nature of its contradictions.

It is difficult to give here in detail all the moral teachings promulgated by the Promised Messiah, but the principles which he laid down for our guidance are so important that the problem of morality has been rendered quite easy of comprehension. He proved that all discussions about morality were based on wrong foundations. People did not seem to understand the meaning of morality. They believed that morals were nothing but natural instincts, some of them being good and others bad. They would say, for instance, that meekness is good and severity bad. But morals are not natural instincts. The same instincts which are found in human beings are also found in other animals but nobody calls them moral beings. Neither merely the satisfaction of these natural instincts nor their suppression constitutes true morals. The cravings of nature cannot possibly be suppressed by any religious teaching whatever, and if there is any religion which

requires men to suppress any of their natural instincts, either its teachings will remain a dead letter, or if acted upon they, far from bringing about any reformation among its followers, will destroy morality and thereby ruin society. Hence, morality is the name of confining the natural instincts of man within proper limits with the help and guidance of reason. It is not a moral quality to be simply kind or to be simply harsh, but it is a good moral quality to show kindness whenever occasion properly demands it; and it will be a bad moral quality to show kindness when it is improper to show it under the circumstances. Similarly, it is a good moral quality to be harsh whenever there is occasion to be so; and to be harsh when there is no occasion to be so, is a bad moral quality. Similar is the case with all the other natural instincts. So the religion that teaches us to be kind or to be harsh without reference to the occasion, or to be always kind only and never to be harsh, does not teach morality but simply wastes our time by merely enumerating our natural instincts. A true religion is one which teaches us the time and the occasion on which we should be lenient or harsh, etc.

Similarly, Ahmad gave out to the world that it is essential for the completeness of a religion to point out all the various stages

of morality so that it may be beneficial to the progress of men of all grades ; and that not only it should be the duty of a true religion to point out that such and such a thing should, or should not be done, but also to tell us why it should or should not be done. so that one may render obedience to the commandments of God with zeal and fervour. Again, it is the duty of a true religion not only to point out that such and such a moral should not be adopted, but also to provide means by which one may adopt good morals and renounce bad ones. The Promised Messiah proved that Islam throws a flood of light on all the phases of morality and that Islam alone can bring about true moral reformation in the world.

The principle laid down by the Promised Messiah with regard to social relations is that all defects in social relations are due to the idea that governments and communities are above the laws of morality, which, if allowed to govern them, will go a long way to remove all social defects. He also gave us the principles by which we may bring about a reconciliation among divergent religions and nations. This is, however, a subject which requires a detailed discussion and there is no occasion for that in this short paper. I have, however, discussed this subject at some length in my book entitled "Ahmadiyyat or the True Islam" which was originally written

for the Conference but the reading of which has been abandoned on account of the insufficiency of time fixed for this purpose.

As to the Resurrection after death, Ahmad, on the one hand, corrected the notion that man perishes with death ; and on the other, he proved the falsity of the view that this physical body of man will be resurrected after death. He also pointed out the error of the three different views that are held with regard to the next world, *viz.* (a) that the blessings of the next world will exist merely in imagination, or (b) that they will be material like the physical blessings of this life, or (c) that they will be purely spiritual. He taught, by pointing to the analogy of dreams that just as the scenes seen in a dream are spiritual but at the same time have a body as well, similarly the things of the next world though personified will not possess corporeal bodies like those of this material world. In the next world, the present soul will develop a finer soul and will itself serve as a body for it. Again, he pointed out that the tortures of hell would be analogous to the pleasures and blessings of heaven and that there would come a time when the punishment of hell would come to an end. For the hell is nothing but a hospital in which a man will be placed so that he may regain the spiritual powers which, on account of their misuse, he had impaired in this world. Therefore when after suffering

the punishment for some time in hell, he will have regained those powers so necessary for spiritual progress, and all his weaknesses will have been removed, then the mercy of God will be moved and will lead him to the destination for which he was created. In short, Ahmad avoided all extremes and presented the Quranic teachings in such a way as to make them acceptable to all reasonable men.

*Proofs of the truth of the Promised
Messiah.*

There is another question which still remains to be considered. I must mention here some of the signs of the truth of the Promised Messiah, which he himself showed in support of his claims. Though the teachings of a heavenly messenger give us a conclusive proof of his truth, yet every man is not capable of understanding the higher significance of such teachings. It is, therefore, essential that there should be such signs by which a man of ordinary common sense may be enabled to grasp the truth of a claimant. Suffice it to say that the Promised Messiah has come with all those signs which were needed to prove the truth of all the former prophets, and every kind of sign which was shown by any previous prophet was shown by him.

First Proof.

The greatest miracle of prophets has been their purity of character. During the whole of their lives they display such a purity of character and such holiness that every man who comes in contact with them is convinced of their truthfulness. I do not mean that their weaknesses remain hidden from the people, but what I mean is that their piety is witnessed by all those around them. The people bear witness not only that there is no flaw in the character of the prophets but also that the latter cannot commit any sin. Jesus Christ says, "Which of you convinceth me of sin?" (John VIII, 46). This does not mean that the opponents of Christ did not know of any falsehood on his part, but it means that as they knew full well he could not but speak the truth. But the wonder is that although they knew that he could not speak falsehood, yet they did not believe in what he said about God ; for how can a man who has never told a lie about men, be expected to tell lies about God ? The same was the claim of the Holy Prophet Muhammad (may peace and the blessings of God be upon him).

The Holy Quran says,

وَلَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ

"I passed a considerable portion of my life among you, will you not then be wise," and

refrain from calling me a liar? This means that they knew that he possessed a perfectly holy character, for every act and every hour of his life had passed before their eyes, and they knew him fullwell yet they called him an impostor. This claim is more weighty and more clear than that of Jesus Christ. The Promised Messiah also challenged his opponents in the same words. God bade him announce to his enemies that he had passed a considerable portion of his life among them; and they knew the purity of his character, yet they called him an impostor; and then by way of admonition God added, "Why is it that they see thee, but see not?" which in other words, meant that the opponents of the Promised Messiah did find his life to be wonderfully pure, yet they had the audacity to doubt his claims. In accordance with this revelation the Promised Messiah issued a challenge to his opponents but no one ventured to come forward to prove the contrary. Even his bitterest enemies confess that his whole life had been pure and holy. He had many friends among Hindus and Sikhs some of whom are bitterly opposed to him in religious views but they all unanimously testify to the fact that he bore a pure and spotless character, and that no one was equal to him in this respect. A Sikh of a village nearby always speaks of him with tears in his eyes and says that he was a

born saint. His worst enemy, M. Muhammad Hussain of Batala, who left no stone unturned to injure his cause and who did not care even for the ordinary rules of morality in trying to inflame the people and to incite the Government against him, wrote in his monthly journal the "Isha'at-us-Sunnah" before Ahmad claimed to be the Promised Messiah, saying, "I have known him from his very childhood and I bear witness to the fact that he has set an unparalleled example of good and pious character." This sign of the purity of character which appeared throughout his life and which left an indelible impression upon his contemporaries is an irrefutable proof of his truth and veracity. Now as he was a believer in a verbal revelation as against an intuitive revelation, in which case he might have been regarded as a deluded person, it follows as a natural consequence that if not true in his claim he was either an impostor or insane, but as his life is a standing condemnation of both these alternatives we are perforce led to the conclusion that he was true in his claims.

Second Proof.

All the revealed books agree in proclaiming that he who speaks a lie against God, is annihilated. The Bible says, "But the prophet which shall presume to speak a word in My name, which I have not commanded him to speak,

or that shall speak in the name of other gods, even that prophet shall die." (Deuteronomy XVIII, 20). Again, "Therefore thus saith the Lord concerning the prophets that prophesy in My name and I sent them not yet they say, sword and famine shall not be in this land; by sword and famine shall those prophets be consumed" (Jeremiah XIV, 15). And again it is written; "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth" (Zechariah XXII, 3). The Holy Quran says:—

وَلَوْ تَفَلَ عَلَيْنَا بَعْضُ الْأَقْدَامِ
لَقَطَعْنَا مَدَى الْوَتِينِ -

i. e. "If he had attributed to Us some of his own words, We would have certainly caught him by the right arm and then cut his carotid artery" (LXIX, 45—47). These quotations show clearly that anyone who ascribes falsely his own words to God and proclaims them to have been verbally revealed to him is never allowed sufficient time to fulfil his mission, and his career is cut short before he can attain any real success. But when we try the claims of the Promised Messiah by this test, we are fully convinced of the truthfulness

of his claims. For he proclaimed himself as a recipient of verbal revelation at the age of forty, lived for nearly thirty-five years after the publication of that claim, formed a strong community of his followers, and died a natural death in ripe old age in accordance with his own prophecies which had been promulgated two years and a half before his death and one of which said that there remained only two draughts and a half of the water of his life.

Sisters and brothers, is it possible that the Living and Powerful God should let go unpunished the man who speaks a lie against Him and attributes his own words to Him saying that he has been ordered to promulgate them among the people and thus canvasses their destruction? If it is so, how can righteousness and faith prosper in this world? It is quite possible that a deluded or insane person or any one who believes in intuitive revelation and so looks upon his own words to be divine revelations, should escape punishment. But he who claims to have received verbal revelation and is not insane, and he lives a long life in which he fulfils his mission, must be regarded as a true messenger of God.

Third Proof.

The wonderful signs which were shown at the hands of Ahmad like those which were

shown at the hands of the former prophets, are another evidence of the truth of his claims. For instance, although he was a resident of an out-of-the-way village where he could only study elementary books, and although he lived in a country which is at a considerable distance from Arabia and where Arabic is not even the literary language, and which was at the time of his birth ruled by the Sikhs (who were at that time great enemies of learning) yet when he laid claim to Messiahship he proclaimed that God had given him such an extensive knowledge of Arabic that no one could excel him in it. He published books in Arabic in support of his claims and challenged his adversaries, including even Arabs, Egyptians, and Syrians to produce the like of them in the purity of diction, flow of language, and pregnancy of meaning, but no one had the courage to come into the field and try conclusions with him. The books are still with us and we assert this with the full confidence of a true believer that no one can venture to compete with him, and that God's hand will be raised against anyone who should try to enter the lists against him.

Fourth Proof.

Besides this, he published prophecies which announced that he would eventually succeed and which are meeting with wonderful fulfilment. When he put forward his claim,

he was an unknown person and although he came of a respectable family, the greater part of his father's estate had been lost at the death of his father. Qadian, his native village, with a population of only two thousand souls, was an unknown and obscure village which could not boast to be the centre of any activity, educational, commercial, or political. It was only twice a week that the village received mail which was disposed of by the teacher of the local primary school. Its inhabitants were only petty farmers. Even the bare necessities of life were not procurable in the local bazar. It was in this unknown state and in these obscure surroundings that he promulgated his revelations some of which run as follows :—

دہا میں ایک ذمہ آں۔ بد دیا لے اسکو پیراں نہ
 کیا۔ لیکن خدا اسے قبول کریگا اور تیرے زور اور حملوں
 سے اسکی سچائی ظاہر کر دے گا۔
 ہاں ن تعان و تعرف بن الناس۔ ما رمیت
 از رمیت و لکن اللہ رمی۔ قل جاء الحق و زهق
 الباطل و الباطل کان ذہوقا۔ ہر الدی ارسل
 رسالہ بالہدی و دین الحق لیظہر علی الدین کلہ
 کتب اللہ لا غلبہن انا و رسلی و ہم من بعد غلبہم
 سیغلبون الا ان نصر اللہ قویب۔ یتون من کل فج
 عمیق۔ انا فتکنا لک فتحاً مبیناً۔ لا تصعیر لخلق اللہ
 و لا تستم من الناس۔ ووسع مکاتک۔ اصحاب الصفہ
 و ما ادراک ما اصحاب الصفہ۔ قری اعیدہم تفضیض

من الذم مع - يصلون عليك - برفع الله ذكرك -
 الارض والسماء معك كما هو معي - يقطع انا ذكرك
 يبداء منك - ان الذين افادوا صدوا عن بيل الله
 رن عليهم رمل من و اس شكر الله عيه - وما ار لمذاك
 الارحمة للعلمين - نعم ام كه و ص قو انز - يك ر سيد
 ر بائے محمد یاس ر صا بلدی قو - حکم فنان -

خدا تیرے سب کام دن ست کر دیگا اور تیری ساری
 مرادیں نصیب دے گا۔ آسمان سے کئی نعمت اتوے پر
 تیرا نصیب سب سے اچھا ہے یا گیا خدا تیری دعوت کو
 دنیا کے لذتوں تک پر نچھوڑے گا اور وہ وقت آئے گا کہ
 قریب ہے کہ خدا ہمارے دلوں کے دلوں میں تیری
 محبت لے گا یاں تک کہ وہ توے کیڑوں سے برکت
 دے گا اور اچھی تیرہری صدی آج کے دن سے ہو
 نہ ہو گی کہ عیسے کی انتظار کو دیوالے کیا۔ سلام اور
 نیک عیسائی سخت و مید اور مدظن ہو اور اس جھوٹے
 عقیدہ کو چھوڑ دینے والے دنیا میں ایک مذہب ہو گا
 اور ایک پیشو -

“A warner came into the world, but the world accepted him not. God, however, shall accept him and shall establish his truth by mighty signs.

“The time has arrived when God should help thee and make thee known among the people. It was not thou who didst found the Movement but it was God who did so. Tell them that truth has come and falsehood has vanished, verily falsehood is vanishing. It is the Lord

God Who hath sent His messenger with guidance, and hath disclosed to him the truths of Islam so that he may make Islam overcome all other religions, and has given him true faith to make it outshine all other faiths. God has put it down that He and His messengers shall overcome their enemies who after having been powerful shall be overpowered. Beware, God's help is near at hand.

“ People will come to thee from all the distant places. Verily We have given thee a clear and unique victory. Do not turn away thy face from the creatures of God. Get not tired of men, and enlarge thy house.

“ Besides the visitors, many men will emigrate from their homes and take up their abode in thy vicinity. Thou seest their eyes overflow with tears. They invoke My blessings on thee. God shall exalt thy name. The earth and the heavens are with thee as they are with Me. The name of thy fathers, though they were honoured men, will come to an end and in future the family will be known after thy name. Surely to those, who disbelieve and turn away from the path of God, is sent a man of Persian origin who has refuted their objections. God appreciates his endeavours.

“ We have sent thee as a blessing for all the peoples. Cheer up for thy time is at hand and the feet of the followers of Muhammad (ﷺ) shall be firmly established on the highest minaret. God shall set right all thy affairs

and give thee all thy desires. Men shall accept thy authority in such large numbers that there will be found no parallel to it in the history of the previous prophets. I shall cause thy name to reach the four corners of the earth and establish thy acceptance till kings shall seek blessings from thy garments. Within three hundred years from this day the Western people shall accept Islam and the followers of all other religions shall be reduced to a small and insignificant minority. Then shall there be in the world one religion and one leader."

The above was revealed to, and published by him at a time when he was alone and helpless and when the Government was suspicious of him and the people were hostile to him.

The wonderful way in which these revelations were and are being fulfilled can, however, be fully realised only when we consider the means which help in the spread of new movements, and which generally did not exist in the case of the movement founded by him.

These means are the following :—

1. *Vacuity*.—If a people do not possess a religion with a codified law and they are offered a religion with such a law, they may, as a matter of habit, oppose the new religion at first, but finding it to be superior to their own religion, they will soon become inclined

to accept it. For when such a people continue to hear the teachings of such a religion and their ears become accustomed to them, the only cause which had led them to oppose it, *viz.*, habit, is removed, and they accept it without any further delay, all of them adopting the new faith in a body. Such phenomena have been seen in all those countries which possessed no codified law and which were afterwards offered a religion which possessed such a law. This progress of a religion is in accordance with the natural law that where a vacuum occurs, air flows in from all sides to fill the space.

2. *Revolt.*—The second means of the progress of a new religion is that sometimes it happens that the leading people of a community revolt against the authority of the old religion. There are complications in the old doctrines. The commandments are severe. Doctors of religion issue merciless rulings, which become a great obstacle in the way of religious and secular advancement of the nation. Under such circumstances the people become prepared to take up a new order of life in order to escape the cruelties of the old regime and to step forward unfettered on the way of progress. The new religion meets with a great deal of success among such a people. We can easily find historical instances of this nature in the successes of Buddhism and Christianity.

3. *Echoing the Current Thoughts.*—The third means of the progress of some religious movements is that they echo the current thoughts of men. Sometimes people acquire new thoughts and habits of life, but as their old religion disallows them or the priests discourage them, therefore even if there is no active persecution on the part of the church, they hesitate to abandon the established faith of their people, for in doing so they find no peace of mind. If, however, some claimant puts before them their thoughts and habits of life in the form of a religion, they will readily accept it, as they were already in search of some way of deceiving their minds to escape the compunction of conscience. Thus the echoing of current thoughts sometimes proves of great help to certain new movements.

4. *Personality.*—The fourth means of the propagation of a Movement is sometimes furnished by the personality of its Founder. If a person who is the head of a religious order, or is a successor of the founder of a movement, or enjoys some other high position which places him at the head of a people, presents any religion to his followers, it is readily accepted by all. Thus he finds a well-formed community at his disposal and this pre-existing community and its traditions prove of great help to him in his work. Similarly, if the Founder of a Movement belongs to a family, with which

are bound up the religious aspirations of a people, this fact may also greatly help the cause of the movement.

5. *Place*.—The fifth means of the propagation of a religious movement is that it should have its centre in a place, which, for some reason or other, attracts the attention of the people. For instance, it may be the capital of a kingdom or a great market-place or a centre of pilgrimage, or a big port, or a place known for its old monuments, or there may be some other attraction, literary or historical, which may be drawing the attention of the people towards it. The religion which takes its rise from such a place soon comes before the public eye, and this circumstance greatly helps in the spread of the new faith.

6. *Association*.—The sixth means for the propagation of a new religious movement is that it should be associated with some political, social or other movements. Many people turn to such a movement not for any excellence in the movement itself but for the political, social and financial benefits that may be derived from it.

7. *License*.—The seventh means which is of great help to some new movements is that they leave men free from the performance of religious duties and obligations. No stress is laid on strict adherence to religious injunctions nor on detailed social laws. On the contrary,

the followers are called upon to centre their attention on some special point or some particular individual. Obviously one feels quite free after he has entered such a religion for he is required to make no change in his ways. Such a religion offers an attraction to those who, on the one hand, desire to be associated with some religion and, on the other hand, are not prepared to abide by any code of religious injunctions.

8. *The Charm of Imagination.*—The eighth means of the propagation of some religions is that their founders use unnatural means to excite the imagination of their followers so that it becomes almost impossible for them to get out of their hold. They are, as it were, under some charm and try to drag others to join them. This excitement of imagination is brought about by dint of artificial presentation of Heaven, Hell, etc., to the followers by putting them in the habit of using intoxicants like opium, hemp seed, etc., or by controlling them through mesmerism and hypnotism or similar other means.

Now a close examination of the life-history of the Promised Messiah (may peace be with him) will show that he was neither provided with those of the above-mentioned means that were lawful, nor could he resort to those of them which were unlawful. He appeared

at a time when *vacuity* had become a myth of the past. All communities of the world possessed codified religions. Excepting a few wild tribes of Africa or some islands, the world, at present, can show few men who are not connected with any recognised religion of the world. And if there are any, they are so widely scattered that we cannot look upon them as forming an independent separate community. The second means, *viz.*, revolt, was also not present in a form which could materially help him in the spread of his movement because the community to which he belonged by birth and which was naturally the first people to whom he addressed his claim (*viz.*, the Sunni sect of the Muslim community) did not possess any system of priesthood, against which the people could rise in revolt.

The people being much attached to the new social modes of life, the doctors of all religions were, instead of laying any check to them, trying to so interpret their respective religions as to make them suit the present social system. These religious doctors instead of arresting the progress of the worldly currents were being carried away by them. Never has a time come before now when the people were so greatly pleased with their religious leaders as they are now, for the latter have never laid obstacles in the way of the fulfilment of their worldly desires, and if they ever think of doing so the obstacles are almost negligible.

The two means mentioned above do not only provide help in the propagation of religions but are also among the causes which call for new religions. But a great difficulty in the way of the Promised Messiah (may peace be with him) was that he appeared at a time when even these two ways of help—natural and fair as they are—were absent so that on this account his work was much harder than that of those prophets who were provided with these means.

The above-mentioned two means of the spread of a religion are natural and fair, which circumstances provide for some of the true reformers. The third means, *i. e.*, that of echoing the current thoughts is used by false prophets, but the Promised Messiah being a true messenger of God could in no case employ it. So on the one hand, he refuted the thoughts of all those men who were making religion the plaything of popular fancy, and on the other, he combated all those evils which had arisen as a result of modern materialistic tendencies. To call upon the world to believe in the one Living God—One Who is every moment manifesting His powers to the world—to require men to believe in the truth of miracles, to tell the people that the existence of angels is not a superstition but a reality, to announce to the people that their prayers are actually heard by a Living and Powerful God, to require them to believe in verbal revelation, and the

Muslim theory of resurrection, and to place before them boldly the social commandments of Islam, was not an easy task. Ahmad, however, bravely brought all these matters before the world and the fact that the advocates of other religions had ruined their cause by attempting to discuss these questions did not daunt him.

The fourth means of propagation and progress of a religion lies in the personality of the founder, but as already described the Promised Messiah (may peace be with him) did not possess even that. He did not belong to a family, to which people owed any religious obligations. His family though respectable did not occupy any position which could attract the attention of the people from the religious point of view. He did not come from the *Sadat*, i.e., the descendants of the Holy Prophet of Arabia (may peace and the blessings of God be upon him) who are held in reverence by the Sunnies generally and by the *Sheites* particularly. Moreover, these two large sections of the Muslim community generally believe that the Promised Mahdi would come of the *Sadat* family so that, keeping his case in view it cannot be said that he was successful owing to his connection with a promising family, to which were attached the religious aspirations of the people. He had not been educated in any school or college, that one might

ascribe his success to the fame of that institution. He was not a successor to any *Peer*, *i.e.*, the head of any previously established religious order. He never became even a member of any religious cult. Before he claimed to be a divine messenger, he had never been the head of any secular or religious movement, nor was he a successor to any founder of a movement.

The fifth means of the progress of a religion lies in the place of the rise of that religion. But as for Qadian, the village where the Promised Messiah was born, it was an unknown place lying in a neglected corner of the world. It was not the capital of a kingdom, nor a centre of industry, nor a market place. It enjoyed no religious, social, educational or political importance. Moreover, it lay at a distance of 11 miles from the railway station and has never known the benefits of a metalled road. It belongs to a province which is held to be backward in every way when compared with the other provinces of India, and is far away from the sea coast.

The sixth means of the progress of a religion is that of association, *i.e.*, by reason of its being associated with some political or social movement men may hope to derive worldly benefits from their connection with it. But the Promised Messiah remained aloof from all political movements. His teachings were that

every people should honestly co-operate with their rulers. How heavy would such teachings be upon the children of India, who were and are still looking towards the Eastern horizon for the bright appearance of the sun of *Sawaraj*. It is not difficult to judge their vexation. I can say, without exaggeration that there are hundreds of thousands of Indians who are impressed with the truth of the Ahmadiyya Movement but who do not enter into it for the reason of its political policy. Nor could one derive any economic or social benefit from this movement, for such benefits come on entering a well-established and powerful religion. On the contrary, one had to make numerous sacrifices as soon as he entered the Movement. Each and every Ahmadi who joins the Ahmadiyya Movement is required to pay from one-tenth to one-third of his income towards the funds of the Ahmadiyya Movement.

The seventh means is that of license, that is to say, the followers of a new religion be left to do just as they please ; and the only education that such religion imparts is the love of its founder or adherence to a particular doctrine or obedience to certain general injunctions. This method is employed by false claimants, but the Promised Messiah being a true messenger of God never employed this means. Like all the true messengers of God, he demanded from each convert to his movement a

true sacrifice whether it was monetary, physical or social. He required his followers to bring all the activities of their lives under the government of religion, and it was not held enough to profess belief in one or two doctrines of the faith or merely to profess allegiance to honour and love for his person or obedience to certain general injunctions.

The eighth means of the success of a new religion is that the founder of the movement should resort to such means as may charm the imagination of his followers. Such a claimant tries to create and maintain interest among his followers by the help of false and unfair means, such as the use of intoxicants or controlling the thoughts of the people through the influence of mesmerism, hypnotism, etc.

But the Promised Messiah held all such cunning methods unlawful and deceptive. He looked down upon them as actions hostile to godliness, and as tricks which clever men play upon others.

In the presence of such difficulties, the publication of the above-mentioned prophecies shows that the claim of the Promised Messiah (may peace and the blessings of God be upon him) was an extraordinary one, and if it be proved that they were fulfilled it would be one of the strongest proofs of his truth.

Sisters and brothers! The very reading of this paper about the Ahmadiyya Movement

in this Conference is a significant proof of the fact that all that Ahmad had foretold some thirty-five years before has been fulfilled in spite of adverse conditions.

Qadian which was then an obscure village has become famous throughout the world. He who once stood alone has now a large number of followers who are to be found in each and every continent. They are found among all nations and have come from all creeds and religions. His name has been exalted and even those who count themselves among his adversaries mention his name with reverence.

He has revived Islam so that now its true followers have not to cast down their eyes with shame before the followers of any other religion or the owners of any civilisation. On the contrary, they can proudly raise their heads above all others. Those times of hopeless defence have passed away. Islam has now taken the offensive against the forces of darkness out of sympathy and love for mankind, and is daily adding to the number of its followers. New Ahmadiyya communities are being formed in every part of the world and Ahmadiyya Missions are being established in all countries. The truth of the Promised Messiah is being made manifest by means of mighty signs. Qadian is attracting people from all countries so much so that though small and petty and lying

in an unimportant and out-of-the-way part of the country, it is drawing eager visitors from all the four corners of the earth. Devotees in large numbers are leaving their homes and settling there. There are now more than 1,500 men who having abandoned their native places from all parts of the world have made their homes at Qadian. Visitors are pouring in from all quarters in such large numbers that about 300 of them are served daily at the table of the local Ahmad-iyya Guest House. The Promised Messiah (may peace and the blessings of God be upon him) has very finely depicted the scene in an Arabic couplet.

لغافات الموائد كان اكلى فصرّت اليوم مطاعم الاهالى

“There was a time when I used to make my meals of the crumbs at the dinner table. (This refers to the fact that he being busily engaged in his religious pursuits had no concern with his estate and his elder brother having, therefore, everything in his possession used to provide him with only bare necessities of life) and now at my own table hundreds of families are daily served.”

Sisters and brothers! Is there any single instance of a religious movement which made such a rapid and wonderful progress in the face of the above-mentioned difficulties and whose progress was in fulfilment of prophecies published beforehand by its founder.

There is no denying the fact that other religions have progressed in the presence of certain difficulties. But under the difficulties stated above, there is hardly any instance found in the history of religions comparable with the wonderful success of the Ahmadiyya Movement. It should be borne in mind that the present success is only the beginning of the successes foretold by Ahmad. There is a saying :—

ہر نہار، روزا کے چکے چکے بات

“A promising plant gives forth green and soft leaves.” So the world will see and you, sisters and brothers, will witness that in most of the towns of Europe and America millions of people will accept Ahmad as the true Messenger of God. They will not only believe in him but will seek blessings through his name, saying, blessed is he who came in the name of the Lord. Others who will disbelieve will keep on waiting for the second advent of Jesus while their expectation as to his actual appearance will repeatedly be dashed to the ground. Thus having been finally disappointed, they will undoubtedly turn their attention to this movement and before the end of 300 years—aye, 300 years according to the years of an hireling—the greater part of the world will embrace Ahmadiyyat and the

Ahmadies will have a firm footing on the highest pinnacle of glory.

In addition to this sign the Promised Messiah has shown thousands of other mighty signs which have brought the dead to life, and caused the dumb to hear, the blind to see and the maimed to walk. The leprous have been cured of leprosy. Those who were possessed of evil spirits, were not only freed of them but also became meek and humble like children in the sight of the Lord. The signs shown by him have been of different kinds. Some of them pertained to the heavenly bodies, the firmament, the internal changes in the earth, the mountains and the rivers ; while others referred to friends and foes, the rulers and the ruled and some concerned the whole world. There were some which concerned the life or death of persons, the birth of children, or the cutting off of progeny. There were some about the prevalence of diseases and some about their remedies. For instance, he prophesied about the Great World War, the downfall of the Tsar of Russia, the defeat of the Turks, the prevalence of Influenza, the unprecedented earthquakes and numerous other events which have come to pass exactly as they were foretold by him. Even this Religious Conference is to be considered as one of his signs, for in one of his books entitled the 'Izala-i-Auham' pub-

lished in 1892, he published one of his visions which runs thus :—

“I saw myself in a vision delivering a sermon from a pulpit in London and later on I caught some white birds which were sitting on small trees.” The Promised Messiah interpreted it himself thus, “My teaching would reach there and the people of that country would embrace Islam through me.”

In short, the messenger of the latter days has shown multifarious signs for the guidance of the people. They are so numerous that it is hardly possible even to enumerate them here. But the long and short of the matter is that he, in order to prove the existence of God, and to convince the people of the fact that He does exist with all His powers and attributes, and to show them that believing in Him is not only compatible with human reason but it is also absolutely necessary, he has conclusively proved each and every attribute of God by showing signs and working miracles and by producing solid and cogent arguments. They are so prominent that even some of his opponents bear witness to them. All these facts have already been published. It is not necessary to reiterate them here. But this fact cannot be passed unnoticed, that these signs have regenerated in the minds of hundreds of thousands of people the faith which has enabled them to see God with their own eyes, as the people of yore used

to do, and has enabled them to hear the words of God as the people of old used to hear. I wish to make it known here that I too have, through His special grace, heard on several occasions the sweet voice of the living God. Many a time have I witnessed with the greatest assurance the attributes and powers of God manifesting themselves in my own person or in others through my prayers.

This is the highest grade of faith in God and knowledge of His person and attributes, which, as I said in the beginning, the prophets come to make accessible to people. And it is Islam alone which can produce such faith in the minds of its followers. If a religion fails to bring about such an assurance as to the existence of God and His attributes in the minds of its followers, that religion is only a name which is devoid of reality and bears no value.

Sisters and brothers ! before bringing this discourse to a close, I would like to point out three ways of assurance for those who ordinarily are not satisfied by a simple hearing of facts, however strongly supported they may be by convincing proofs and trustworthy evidence, and demand a personal experience of divine signs. God has, out of His mercy, placed certain and sure means at the disposal of such people for their assurance and firm

faith. The Promised Messiah (may peace and the blessings of God be upon him) has accordingly suggested three ways for them.

The first way suggested is that having freed themselves from bias of any sort, the seekers after truth should fervently pray to God the Almighty for forty nights continuously before going to bed, saying, "O God, if this person (Ahmad) who claims to be Thy messenger, with the expressed mission of establishing Islam, the religion of God, in the world, and convincing the people as to its truth by showing Islam in its pristine beauty, is really from Thee and Thou hast sent him as a messenger, I, who am at a loss to understand his truth through facts and arguments, because the real facts are not fully before me, pray to Thee, O *Haq* (Truth) Who is the source of all truths, O *Hadi* (Guide) Who is the source of all guidance, O *Rauf* (Kind) Who does not like to see His creatures in difficulties, to open my heart for the acceptance of his truth." If one prays thus sincerely for forty nights regularly, one is sure to be guided to the right path, and God will open his heart and will show him a sign for the truth of the Promised Messiah. The decision at which he will thus arrive will be under the guidance of God and as a result of his prayers to Him. He will, therefore, feel in his mind faith and assurance. I confidently hope that seekers after truth in the West will not ignore this just and easy course for

arriving at the truth. I do hope that they will admit its importance because in this way they can neither be played a trick upon by any clever person. nor will they be taken in merely by the masterly words of an orator. It is in reality an appeal to the Lord God from His humble servants and the decision then comes from the Most Merciful God whose decision is the best and the truest of all.

There is a second course open to those opponents of the Promised Messiah who after thoroughly going into his claims and studying the arguments put forward by him in support of his truth still positively declare that he is an impostor and that God has not sent him for the reformation of the world and who go so far as to say that his claim is nothing but a fabrication and is only a fraud to mislead the people. The Promised Messiah did not let such people go unchallenged. He proposed to them that they should declare their disbelief on oath after going through his book entitled the *Haqiqat-ul-Wahi*, a book dealing with most of the important signs that had come to pass up to the date of its compilation. Their declaration should be to this effect that they have thoroughly read the whole of the *Haqiqat-ul-Wahi* and that even after its perusal they hold Ahmad to be a pretender and impostor and that if they are not right in their conclusion and Ahmad is true in his claims,

God may send down upon them such wrath of His, as He has been sending upon the enemies of His holy Messengers.

The Promised Messiah positively says that such opponents would be overtaken by the wrath of God as their predecessors, the opponents of the former prophets, were overtaken by it, and they would serve as an example for others. We have known it for certain that those who insisted on being visited by the wrath of God instead of invoking His mercy and took up a defiant attitude have always been visited by extraordinary punishment. No doubt they were doomed to death but others were saved through them, *i.e.* by seeing the disastrous end of their opposition.

There is a third way for judging the truth of his claims which the Promised Messiah proposed for the learned advocates of the different religions. Admitting the fact that a religion is known by its effects as a tree is known by its fruits, we should see through the advocates of which religion is manifested the glory of God. In accordance with this principle the following proposal was put forward by him. Twenty persons suffering from some dangerous diseases of the worst type should be selected and then they should be equally divided by lot between the parties, half of them going to him and the other half to his opponents. Both parties should then pray to God for the recovery of their respective patients. The

Promised Messiah declares that if anybody would ever come forward in this contest of prayer, God should grant him (the Promised Messiah) victory over the advocates of other religions to such a degree that people would have to confess that the Hand of God was with him.

Some might think that this proposal could not be put in practice now since the Promised Messiah is now no more in this world. To such people I wish to say that the messengers of God are not like magicians who give a performance for the amusement of the people and then move on. They are a blessing of God for the world. They not only give glad tidings to their followers but actually bring boons for them. The greatest proof of their truth is that they leave behind them a community at whose hands God continues to manifest His powers. So if there are any people who are willing to see such a sign, provided that their acceptance of the truth may be advantageous to its spread and propagation, God through His grace and mercy will undoubtedly show them this sign even now at the hands of the righteous followers of the Promised Messiah, because God is very Merciful to His people and is ever desirous to take them out of darkness into light.

After dealing with the Ahmadiyya Movement as much as was within the scope of this

short paper, Sisters and brothers! I wish to make it known to all present here as well as others of the West and the East, for the blessings of God show no partiality to any of them, that the light of God has shown once more for your benefit. What the people had begun to look upon as no more than legendary tales has actually made its appearance before you—I mean God's glory which has been manifested through His prophet who has appeared in this age, as was foretold by all the prophets beginning from Noah up to the Holy Prophet Muhammad (may peace and the blessings of God be upon him).

The living God has once more proved to the world that He is not only the God of the dead but also of the living and not only of men of olden age but also of those of the present day. So accept His light and enlighten your hearts with it.

Sisters and brothers! The days of life on this earth are numbered. It is quite misleading to think that life ends with death. Human soul is not meant to be destroyed but it is created to live on. When a person is brought into life in this world he from that very time begins to walk on the road of eternity. Death only comes to quicken his pace. It is astonishing how you, who are always keenly desirous of excelling others in petty competitions of this world, are ignoring the

hard contest which is to be shared by the people of all ages. Do you not see that a Prophet has been raised in the East and God has through him brought the truth of Islam at your very door. So offer thanks to God for His grace so that He may shower more blessings upon you. Run towards His mercy so that the spring of His love may gush forth for you, all the more. You are opposed to the use of all sorts of narcotics, why then are you satisfied with the teachings that only suppress desires but do no real good? You despise prostrating before the idols, why then do you kneel down before the idol of God which is the creature of your own imagination and has no life in it? Come and drink of the life-giving cup sent down to you by the Living God. It is a cup which does not in the least affect the brain but, on the other hand, it increases its vitality. It does not weaken the nerves but strengthens them.

Sisters and brothers! Sing happy songs of joy because the bridegroom has come. He whom you were looking for has appeared. He for whom you waited until your eyes were dimmed has at last come to restore light to you. Blessed is he who comes in the name of the Lord. Blessed is he who accepts him for he who finds him finds everything and he who cannot see him can see nothing.

“And our last words are that all praise belongs to Allah the Lord of the worlds.”

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